

Mission News.

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General Notes.

The new Komachi Church (Matsuyama)
is nearing completion.

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The Kujo Church, Osaka, as a result of
special meetings, received 38 into the church
on the 10th.

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Rev. Shikanosuke Nukaga has just been
ordained pastor of the Niigata Church, by
the Kwanto *Bukwai*. He has recently been
married to Miss Chiyo Hori, daughter of
Rev. T. Hori, of Maebashi.

* * * *

On Apr 5 the new church at Miyako-no-jo
was dedicated. This building was due al-
most solely to the indomitable enterprise
and self-sacrifice of Mr. Clark. The Hoso-
shima Christians are worshipping in their
new church, altho it is not quite ready for
dedication.

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The Japan C. E. Union resuscitates its
former monthly, under the name *Kyorei*
Sekai, Endeavor World. Rev. T. Hachi-

hama, sometime Dr. Greene's literary assis-
tant and more recently pastor of Rakuyo
Church, Kyoto, is the Japanese editor,
while Dr. Pettee resumes charge of the
English department.

* * * *

We regret to learn that Mr. J. Ishii, the
well known founder and present superintend-
ent of Okayama Orphanage, is lying seri-
ously ill at his home in Okayama. Tho
better in some respects, than at times during
the past month, it is feared he has an
incurable disease (nephritis). His faith and
patience make a bright lining to the dark
cloud of weakness and forced inactivity.

* * * *

At the last meeting of the Missionary
Association of Central Japan, at Osaka, the
subject was, "How may the Y.M.C.A. best
serve the Church?" We give a portion of
the lengthy, but most excellent paper by
Mr. Phelps, regretting that our space
forbids reproducing more of its good things.
Mr. Phelps is Y.M.C.A. Secretary, at Kyoto.
Mr. M. Narahashi, a graduate of the Do-
shisha and a classmate of Prof. Nagasaka,
of Kobe College, has recently become
secretary of the Kobe Y.M.C.A.

* * * *

Thanks to Miss Gulick, Mr. Curtis and
Dr. Cary we have a good share of the com-
plete file of MISSION NEWS we hope to
obtain. Our list of wants comprises Vols.
I. Nos. 1, 2; II. 4; III. 3, 4, 5; IV. 1, 2;
V. 1, 2, 3, 4, 7, 8; IX. 2, 5. Any one
who can spare any of these, will confer a
favor by sending them to the editor. Quite
a number of copies of Vol. VI. 5, 6, a double
number styled "A Third of a Century of
Christian Work" by our Mission, have
come into our hands and may be had by
missionaries for four *sen*, to cover postage,
or free in exchange.

* * * *

Three Christian girls were graduated
from the Miyazaki Girls' Higher School, in
March, one of whom was immediately
engaged as teacher in the primary school

in her native town, Takanabe. Of the four Christians in the recently opened girls' department of the Normal School, two went from the mission home, and two of the three Christians now in the Girls' Higher School are from the same place; also the single representative of Christianity in the Miyazaki Industrial School. All these, and four others also who are public school teachers (two of them earnest Sunday-school workers), were led into the Christian life largely by the influences brought to bear upon them in the missionary home, where they lived during the four years of their school course.

* * * *

Messrs. Pettee and White attended the second annual meeting of the Japan S.S. Association, held in Tokyo, April 10 to 12. Some 50 delegates were in attendance, representing half a dozen local associations and 100 Sunday-schools. Special features of the meeting were helpful addresses by Dr. and Mrs. H. M. Hamill, Bishop Mills and Rev. K. Mito; the partial reorganization of the society, by which voting delegates represent clusters of schools, rather than single ones; the election of Rev. T. Ukai, hitherto pastor of Ginza Methodist Church, Tokyo, to be the salaried secretary; and the decision to meet next year at Kyoto. Rev. H. Kozaki, pastor of Reinanzaka *Kumi-ai* Church, Tokyo, presided at most of the sessions and was elected president of the Association for the coming year.

* * * *

Following are figures for entering classes in April, with a few totals in the schools. 261 entered the Doshisha, making a total of 805, distributed thus: theological, 40, college 48, academy 535, girls' higher course, 24, girls' academy, 158—Kobe College, academy, 52, supplementary course, 10, college 6—Woman's Evangelistic School, 9, total 21.—Glory Kindergarten, 29, total 64; Training School, 10, total 19—Imadegawa Kindergarten, 18—Tottori Kindergarten, 22—Maebashi Girls' School, 48; Kindergarten, 28—Baikwa Girls' School, 25, an unusually small entering class, probably due to removal of the school to the outskirts of the city.—Matsuyama Girls' School had 20 enter for graduate study, including 15 from the city and provincial schools; total in the school, 83; the Night School has a total of 129.—So-Ai Kindergarten, 32.

* * * *

The Factory Girls' Home (Matsuyama) stands to win by the recent arrangement by which the factory, in common with other factories, dispenses with night work for a time, because of business depression, and discharges half the employees. None from

our Home will be discharged, but, instead, we are desired to receive more. It may be said, in this connection, that the cotton yarn business, in Japan, is very dull, owing largely to the greatly lessened demand for yarns in China. China is a silver country and hard times prevail there because of the depreciation of silver. The recent Tatsu Maru incident, leading to a boycott of Japanese goods in general, has intensified the existing depression. On April 8 the cotton mill interests met at Osaka and decided to suspend night work for a few months. Either a diminution of hours or else a curtailment of 27% of the number of spindles has more recently been agreed upon.

* * * *

Mr. H. J. Bostwick, formerly treasurer of our North China Mission, at Tientsin, has been superintendent of the Clifton Springs (N.Y.) Sanitarium, for some years. Rev. C. P. W. Merritt, M.D., also formerly of the same mission, is on the medical staff of that institution, and is treasurer of the International Missionary Union, which annually convenes there. Mrs. Bostwick is Corresponding Secretary. The 25th annual gathering of missionaries of all societies, from all lands, will be held at Clifton Springs, June 3 to 10. Thru the hospitality of the Sanitarium and village, entertainment is provided for all past and present foreign missionaries and for all actual appointees. For programs and further information, address Mrs. Bostwick. Every missionary who can attend should make every effort to be present, to receive the uplift, and heart-warming outlook upon the great missionary movement in all parts of the world.

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The following brief tribute was prepared by a committee, appointed for that purpose, at the semi-annual meeting of the Board of Managers of Kobe College, April 11th, 1908: The Board of Managers of Kobe College desire to place on record their sense of loss in the death of Dr. Atkinson, and their appreciation of his valued service to the school during more than thirty years. He had charge of the erection of its first buildings thirty-three years ago, and from that time until his death, he was always ready to give his counsel, to serve on the school committee, and in emergencies to teach its classes. Neither the weariness of long evangelistic tours, nor the press of work and business cares during the later years, prevented him from giving time and strength to the school whenever it was needed. Among the manifold labors which filled a well-rounded and successful life, that so cheerfully and constantly given to Kobe

College was not the least, and it merits lasting remembrance by all the friends of the school.

Personalia.

Louisa Clark is in the high school at Oberlin.

Louise Gulick is teaching in the normal school, Honolulu, T.H.

Dr. Gordon Berry, recently underwent an operation for appendicitis, but he is now at his hospital work again.

Rev. Danjo Ebina is leaving Japan soon, *via* America, to attend the International Congregational Council, at Edinburgh, Je 30 to July 9.

Edward Clark helpt the high school win last year, in the debate with the academy, and is on the team again this year. He is active in C. E. work.

Miss Hoyt has left Kobe College on two years' leave of absence. She is spending two months in language study, in Maebashi, before leaving for America.

We regret that the condition of Rev. W. L. Curtis's health renders it imperative for the family to return to the United States, as soon as possible, for rest and treatment.

Miss Mabel Jencks is to be married next summer, to Mr. Hartshorne, a student at Andover Theological Seminary, and there is a prospect that they will enter foreign mission work.

Grover Clark has charge of a small ranch in Riverside, Calif. He lives alone and even cooks for himself. He is there hoping that by a two years let up from study, his eyes may get well.

Dr. J. C. Berry and Mrs. Berry are contemplating a trip to Scotland, to attend the International Congregational Council, to which he has been appointed a delegate by the Massachusetts State Conference.

U.S. Consul Greene, of Dalny, in forwarding his subscription to MISSION NEWS, writes, "Why not come over to Port Arthlur and see the sights? I hope the Carys will come thru here, instead of trying the Antung-Mukden line."

Dr. and Mrs. Greene attended the quarterly meeting of the W.B.M.P., at which he gave an address. They went to Los Angeles on Apl 9, where they expected to see Ensign Edward F. Greene, upon arrival of the battleship fleet, at San Diego.

During Mrs. Pettee's recent visit to Tottori, she addressed a large meeting of one hundred and ten women and children. The noteworthy feature of the meeting was that all the planning and the work for the meeting were done by the Japanese Christian women.

Mr. John M. Gaines is one of the busy men of N.Y. City. He resides with wife and "three rollicking boys," at Lawrence Park, Bronxville, N.Y. Mr. Morrell W. Gaines with wife and two little girls, spent the winter in the City. Miss Ruth Gaines spent the past year in Boston.

Admont Clark is one of the leading violinists of the Conservatory Orchestra, at Oberlin College. He recently won in an intersociety, sophomore oratorical contest. Last fall he was elected president of the College Civics Club, which counts on its rolls nearly all the men in the college.

May 6 there was a station supper at Dr. Learned's, in honor of the Athertons and Chandlers. Mrs. J. M. Atherton and party, of Honolulu, are spending a few weeks in Japan, after which they will visit Hongkong and Manila. The Chandlers are paying a brief visit *en route* to their field in India.

Rev. O. H. Gulick, at 78, is *genki* (active), getting up at 3.30 a.m. and hustling by carriage, to catch a steamer at 5 a.m. to convey him and Mr. Oleson, the new secretary of the Hawaiian Board, to one of their preaching appointments. They are doing a great deal of touring among the islands.

Miss Edith Woolsey, of New Haven, who is traveling around the world with her bro, Prof. Woolsey, of the Yale Law School, spent Saturday and Sunday, Apl 25, 26, at Matsuyama, visiting Miss Judson. Miss Woolsey is a mem-

ber of the New Haven branch of the W.B.M., by which Miss Judson is supported.

Capt. Luke W. Bickell, of the *Fuku-in Maru*, has recovered from his recent attack of typhus fever, and is again at his post in command of this Baptist ship, which carries the Gospel to the small islands and remote places generally unvisited by other Christian workers. Capt. Bickell shows his appreciation of *MISSION NEWS* by renewing his subscription for five years.

Rev. Marshall Richard Gaines, M.A., has been principal of the high school at Coffee, Va., since last Sep. The school is partly a Massachusetts missionary enterprise, situated in the Piedmont region, with dry, bracing climate, and fine scenery. For 11 years previous to last June, Mr. Gaines had been in the service of the A.M.A. Mr. and Mrs. Gaines were members of our Mission, at Kyoto, from 1884 to 1889. Mrs. Gaines is a sister of Rear-Admiral Asa Walker, U.S.N., retired.

As Miss Gulick was about to leave Hyuga, two farewell meetings were held in Miyazaki; one by the Old Peoples' C. E. Society, and one by the Church and *Fujinkwai* together; also, one each in Obi, Nobeoka, and Hososhima. In all, there were the usual complimentary speeches and poems, with opportunity for a parting word of love and exhortation. In Miyazaki, over fifty people came together for an *o sushi* supper before the meeting. In Nobeoka the special feature was a group photograph.

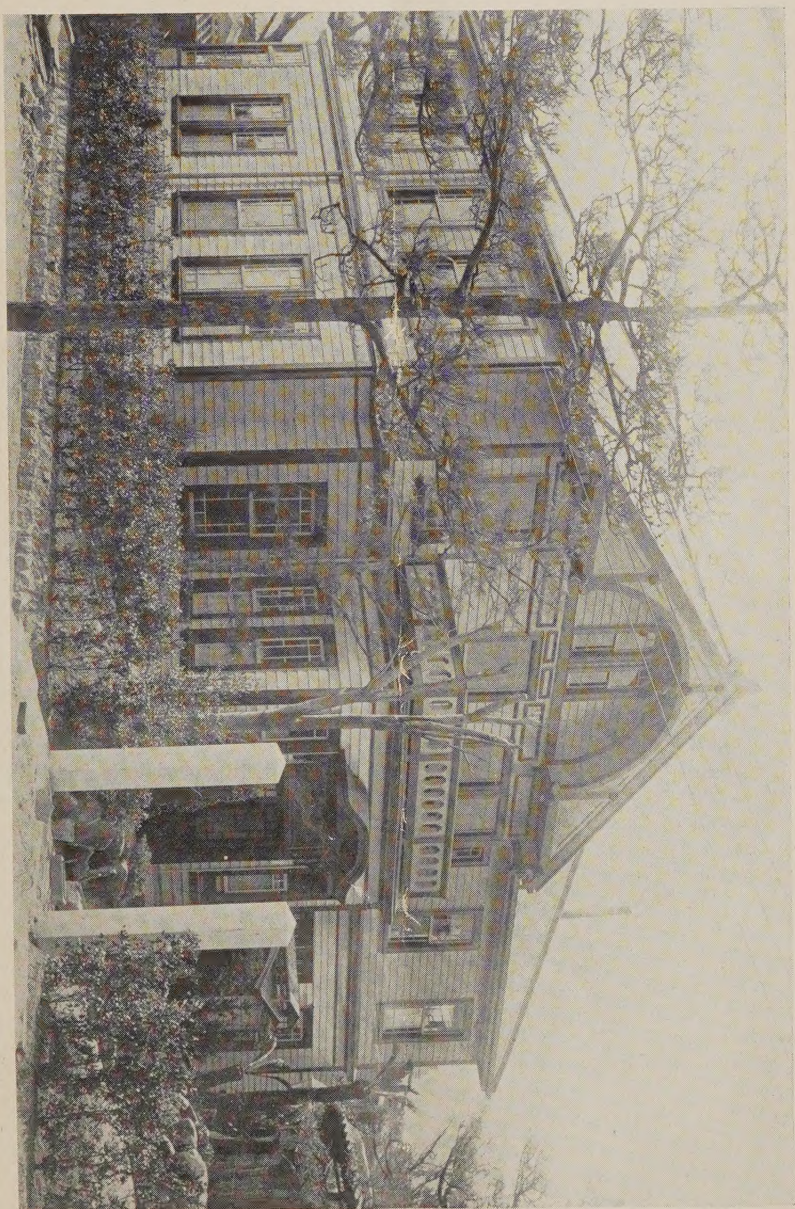
Our Mission feels a sense of personal loss in the death of Rev. Chas. Cuthbert Hall, D.D., late President of Union Theological Seminary. Twice had he visited Japan and repeated, in several cities, the substance of his India lectures, with marked result in attracting attention to his sympathetic, frank recognition of the good qualities of oriental religions and civilizations, and in winning from a considerable circle of educated Japanese, careful attention to his cogent, clear-cut presentation of the

salient truths of Christianity. In our homes, Dr. Hall was a genial, welcome guest. We have a few copies of his first course, "Christian Belief Interpreted by Christian Experience," which may be had by members of the Mission who know where to place them to advantage.

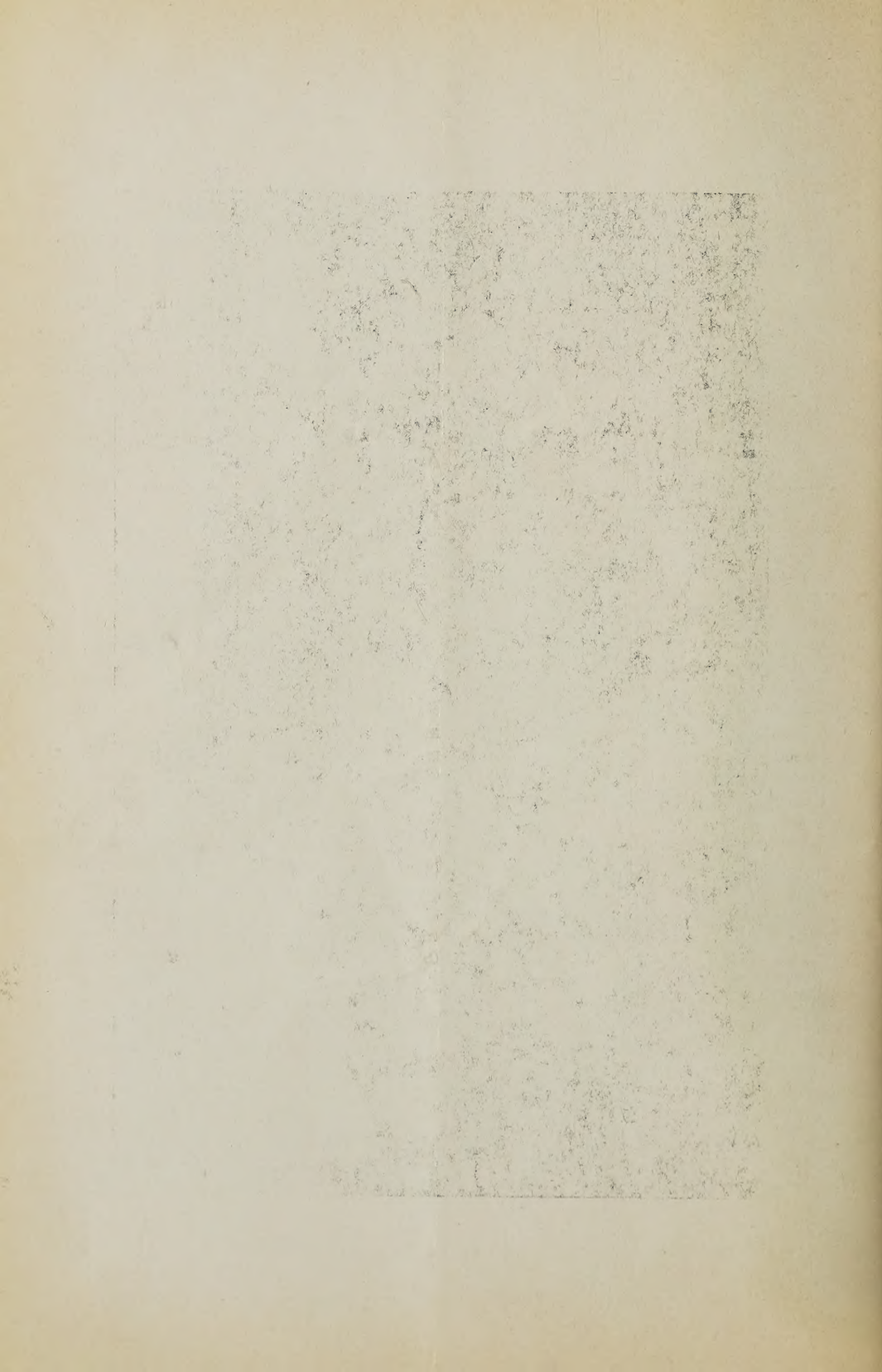
Kobe Woman's Evangelistic School.

The new home of the Woman's Evangelistic School of Kobe is pleased to pay its respects to its friends thru the pages of the *MISSION NEWS*. For many years it has been on its way to Kobe and at last it is really here and is beginning to feel quite as if it had always been here. It has appropriated its full share in the garden of the teachers' home without in the least encroaching on it, and like a well behaved new comer, does not stand in the light of the home, nor shut off its view. In fact the only thing it does shut off is a little noise and dust from the street. Since it is so well behaved we thought it no more than just to give it a garden of its own, and between the main building and the dormitory, we have a Japanese garden with the usual equipment of rockery, palm, pine, maple, azalia, cherry, etc. The entrance to both school and dormitory is from this garden and usually will be found hospitably open by any friends of the School who will come to visit us.

The southern exposure of the main building has verandahs glassed in to take advantage of the warmth of the winter sun, and on this side, projecting from the center, is the Julia E. Dudley Memorial Chapel, with a tablet to the memory of the one who gave twenty-five years of beautiful service to this school and whose presence seems to linger here, an inspiration and blessing to us all. Opening off of this on either side, are recitation rooms which can be thrown into the chapel for large gatherings. This arrangement was aptly compared to a Japanese kimono with sleeves out-spread. There



KOBE WOMAN'S EVANGELISTIC SCHOOL. NORTH VIEW.



are other recitation and administration rooms on the first floor, and on the second floor are eight sleeping rooms and three organ-practice rooms, the two functions, however, not being in progress at the same time. On the third floor in the roof gable, we have a quiet retiring-room, which is much appreciated by the women, as a place for devotions or quiet meditation or a place to get a superb view, including the beautiful Kōdera Gardens, the whole expanse of the city and the Inland Sea beyond.

The building was dedicated April eighth, and we took advantage of the occasion to arrange for a series of meetings especially for the sake of our graduates, that they might come not only to look upon the new quarters as their school-home, but that they might go back to their fields of labor refreshed and inspired by the few days outing. The dedication was in the morning, and in the afternoon we had a conference of women workers, with forty-six women in attendance, when subjects of special importance to them in their work were discussed. In the evening there was a most interesting stereopticon lecture on Palestine, a pleasure most of them enjoyed for the first time. The following day there was a helpful consecration meeting, followed by a social gathering in the afternoon. The whole occasion was a very happy introduction of the School to the large and promising entrance class.

We now have twenty one pupils, four of them in the higher course. In this class Kobe College (academy course), Baikwa Girls' School, Osaka, Doshisha Girls' School, Kyoto, and the Tokyo Woman's University are represented.

We have recently issued a new catalog making a number of changes. The Japanese name is changed to Joshi Shin Gakko, the school year is changed to begin in April and to have the ordinary vacations. Instead of the long summer vacation for outside work, the third year class take one term off for gaining practical experience in evangelistic work.

We have secured good teachers to take special subjects, but are still looking for a teacher of theology and history, who shall give his whole time, who shall represent the school before the churches, shall exert an uplifting influence over the students, and shall be a wise counselor to both teachers and pupils. Until we can secure such a person we feel that there is a very serious lack in the school, but since our needs in other lines have been so well met, we feel confidence that this special need will be well supplied.

We feel very grateful indeed to Mr. Allebin for his helpful suggestions, to Mr. Seki for his able and careful supervision, and to the friends of the school in America, who have made it possible for us to erect this beautiful building.

GERTRUDE COZAD.

Tsuyama—Past and Present.

A small number of Christians at Tsuyama were organized into a church in 1890. Six years later, at their urgent invitation, the missionary family was sent and continued in residence, barring a furlo, until 1906. When we came the limit of education was the primary school, but a few years later a boys' middle school was established. The education of girls beyond the primary grade, was hardly thought of, except among the Christians. But at their earnest desire, the missionary lady joined with them in starting a small school, in which girls could acquire a little more learning. It was carried on until a sentiment favorable to higher education for girls had grown up, which led to the founding of a government high school. It was much help to Christian work. Only a few weeks ago the writer met a Christian school-teacher, who received her start in both these directions, in that school.

For many years the church had no home. Services were held in rented houses, with frequent change of location, as the result. In 1903 a lot was bought,

upon which a house of worship and a parsonage were erected. Since that time the growth of the church has been rapid. When we moved here, it numbered about 20. A large accession came in 1906 as a result of "*shuchu*" work. Since that time there has not been a communion service without baptisms. Last Fall again there were a large number. With the additions the first of this month, the membership is now over 200. Among those recently baptized, special mention should be made of a man 75 years old, who came with his wife. Under the feudal government he was a commissioner of temples in Tsuyama. One of his duties was to carry out the measures in force against Christianity. Until a few years ago he was bitterly opposed to it, but the influence of relatives has at length prevailed and the entire family (eight) is now Christian.

There has been one striking conversion this Winter. The man is a skillful physician of middle age. From his youth very fond of the national drink, he has used it to excess. Once or twice a month he would go on a spree. Spending the time at a hotel, he left his patients to get on as they might. For many years he had recognized the evil of it, tried various expedients to break off, but in vain. His wife and older daughter were church members, but he himself had never got beyond simply thinking Christianity a good thing. The last of December he again yielded to the habit. A younger daughter, a Sunday-school scholar, but not baptized, now suddenly became ill. Her father was sent for, but would not return. Another doctor was called, but his help did not avail. A few days later when it was seen that she could not live, her father was sent for again. He returned shortly before she died, but was not able to do anything for her. This heavy affliction brought him to himself and at last to the only source of power that could save him, Jesus Christ. The service when he was baptized, was most

impressive. There was hardly a dry eye in the church, joy and sorrow being mingled in this result of years of prayer and effort. As one Japanese expressed it, "she became a sacrifice for him."

The Church Sunday-school is so flourishing as to cause embarrassment. In December the missionary was chosen superintendent for the present year. The average attendance is something over 200. There is a corps of 13 teachers, but the classes are far too large. The crying need just now is a building, for rooms of the parsonage have to be utilized for four of them. One feature, perhaps not in general use, is the naming of the classes after Bible characters.

A few Christians live at Yamanishi, a village three miles east of Tsuyama. In February the local workers held meetings for a week, at one of their homes. As a result ten decided to begin the Christian life. One unusual thing was an exhortation from a middle-aged man, a teacher of Chinese Classics, a strict Confucianist, urging all to embrace Christianity. While not quite prepared to do so himself, he believed it a most excellent teaching and the only thing which could cure the evil and superstition prevalent in the village.

An idea of the latter may be gained from the following incident. One family had relations with a temple at Kasaoka, 50 miles away, some distance west of Okayama. The man bought a piece of land. His neighbors, noticing the omission, said to him if he didn't make a gift to the temple, some calamity would be likely to come. He said he guessed it would be all right. The next year he died. His widow was informed that the god was angry and had sent his messenger (a snake) to punish him. Certain rites must be performed to induce it to leave. So she had priests come from the temple, who spent several days there. Sometime afterwards a son became sick. She was told that the original messenger had left, another snake had been hatched there; hence the rites would have to be repeated. But she had then come

to see the folly of it all. She is now rejoicing in deliverance from superstition thru Christ. This is but one example of the many and various forms of it, which are rife in the country districts. But we may rejoice and thank God they are being dissipated more and more rapidly before the advancing Light of the World.

S. S. WHITE.

Phases of Work at Tottori.

I have often heard it implied that the dense clouds which are supposed to hang in the sky of the Sanindo (shadow side of the mountains) the greater part of the time, are merely typical of the clouds of superstition and prejudice which obscure the mental and spiritual horizons of its inhabitants, so that even the enlightenment of this Meiji Era has been able to penetrate the shadows only very gradually, while the Gospel light has found still greater obstacles in the way of its diffusion. However, after a year and a half's residence in Tottori, I have come to the conclusion that both the physical and moral atmosphere of this section have been unjustly slandered. As a proof of the former statement let me refer all those interested, to the careful weather report kept by the Tottori Kindergarten, where the white flags are certainly greatly in preponderance, during the fall months, and are sprinkled rather generously amongst the blue, red and green of the winter months. As to the latter statement, I hope to prove by the progress I have been able to note, even in this brief period, that things do move, even in the Sanindo, and not always at such a low rate either, tho of course we can never forget that the present progress is possible only because of the long years of faithful work on the part of the earlier missionaries and evangelists. A good illustration of this is a man who joined the church at the last communion. He has studied Christianity for over twenty

years and been friends with the various missionaries who have been stationed at Tottori, and most of his family have become Christians, but it was not until this year that he himself finally came to the point of decision. It was an interesting sight to see this grey-headed man and a young girl of fourteen, taking their first communion together.

Undoubtedly the greatest cause for rejoicing during the last year or more, is that the prayers of the church have been answered in the coming of its new pastor, Mr. Matsumoto, from Takazaki. I believe the church feels now that the period of waiting was all for the best, so that it might get just the right man and learn to appreciate him more thoroly when he did come. Mr. Matsumoto and his family arrived just before the numerous Christmas festivities, so that he was able to make some observations as a spectator before taking such an active part himself. At his installation service, about a month later, there were over eighty persons present, which is about twice the average Sunday morning congregation before the pastor's coming. Now there are seldom less than fifty present and amongst these there are frequently new faces, and also those of church members who have seemed to be very indifferent for some time past, but now seem to be aroused to new earnestness.

The quartette choir, which has recently been organized with Mr. Bennett as its leader, has added very materially to the attractiveness and helpfulness of the services, and the half hour's hymn practice after the evening service, also conducted by Mr. Bennett, gives all the congregation a chance to learn new hymns.

The woman's society, under the leadership of Mrs. Bennett, its president, and her able assistants, has seemed to take on new life lately and has pledged itself to raise *yen* 200 to buy mats for the new church building. It has also adopted a constitution and appointed committees, and, in order to raise the money

as quickly as possible, it has decided to hold three meetings a month, two work meetings, at which the women make comforts, laundry-bags, babies' *kimono*, and dolls' clothes, to be sold either out here or in America, and one devotional meeting, at which members of the society, or outsiders, give Bible talks. The present plan is to have a prayer-meeting for the members only, every other month, instead of one work meeting, and try to make the other devotional meetings especially attractive to those who are not yet Christians or members of the society.

The work among the young people is also most encouraging. When the missionaries came back to Tottori two and a half years ago, only one boy in the middle school was a baptized Christian, and very few of the boys attended church. Since then at least ten other boys have joined the church and taken an active part in Christian work, and besides these many more boys have been brought under direct Christian influence in Mr. Bennett's weekly Bible classes. The fact that two of the teachers in the middle school are baptized Christians has undoubtedly helped to break down some of the strong prejudice that formerly existed there.

It seemed even harder to get a hold upon the boys in the normal school, but now one of them has joined the church and a number of others attend a Sunday afternoon Bible class, conducted by Mr. Marumo, and weekly English classes, conducted by Mr. Bennett and myself.

Mrs. Bennett has had most encouraging results from her Sunday afternoon Bible lessons with the girls' Zion Society. Just recently several of these girls have signed cards expressing their determination to lead a Christian life, and one of these has already united with the church.

Besides these two societies for the older boys and girls, Mrs. Bennett has organized two societies for younger girls, and these are now carried on largely by her capable Bible woman, Miss Inoue, with the help of one or two young ladies

of the church. The children elect their own officers and appoint their own leaders for each meeting, but the brief Bible talk is of course always given by the Bible woman, and she and her helper oversee the work which the children do. Both of the societies have made scrap-books to give to hospitals and to the kindergarten, and one of them was able to present some new hymn-books to the church at Christmas, bought with the proceeds from their monthly dues. Now this society is planning to make and sell *hataki* (paper dusters) and so raise money to buy a new pulpit-chair for the new church. The other society is in a poor district, so it has not seemed wise to require dues, but the children come in large numbers and there has been a marked increase in the attendance of little girls at the Sunday-school held in that place. This school is progressing well with Mrs. Bennett as its superintendent and a capable corps of teachers, mostly young people who have recently joined the church. For their benefit Mrs. Bennett conducts a Sunday-school training class twice a month.

Lack of space forbids me to more than mention the fact that Mr. Edamoto and his wife have left the work which they have carried on so efficiently at the preaching-place in Tottori, and taken up the work in Kurayoshi and vicinity, left by Mr. and Mrs. Takata, who moved to Yumura about Christmas time. Mr. Takata now has charge of the work there in Tajima, and his wife is rejoicing in the privilege of spending a year at the Woman's Evangelistic School in Kobe. Because of these changes Mr. Marumo and his family have moved into the preaching-place in Tottori, and he and his wife are to have charge of that work.

During my stay in Tottori I have carried on English classes for girls of the high-school and a few others. This year over fifty have been enrolled in these classes and all of them have received Bible instruction in Japanese once a week, on the same afternoon that they

had English conversation. Naturally during the year various ones dropped out for different reasons, but most of these were little girls who were unable to keep up with the older ones, so that over thirty took the examinations in Bible and English given at the end of the course, and I was much pleased with the intelligence with which most of those who had received no previous instruction in Christianity, so far as I know, were able to answer the questions about the teachings of the eight parables we had studied. It is also a pleasure to report that I have been able to bring one of this class with me to Kobe College, and I hope others may join us here later, helping to make still stronger the many ties which already bind the two places together.

AMANDA A. WALKER.

Things as They Seem on Arrival.

As I found it hard *en route* here to realize that I was away from places I knew, so I've felt even in Japan, until blue stamps on letters, days and days apart, emphatically remind me that I'm in another world.

Outdoors the streets, the trains, the houses, shops, and street cars look different. Often the street is without sidewalks, and only a few horses are in sight, so heavily loaded that it is no wonder that a sentence in one lesson is, "In Japan many horses are vicious." They are not driven, but lead by a man walking in front, loosely carrying a rope. When he leaves his horse this rope is tied around the front legs, a simple device, but effective. Men are pulling *niguruma* or two wheeled carts. At any rate, they load themselves as heavily as they do the horses.

I can't yet remember to pass people on the left, nor get over the feeling that there will surely be a street car accident, for the car is coming on the wrong track. The two trolley poles on each car

I noticed at once, and it didn't take me long to find that I could take hold of the bar to which the straps are fastened, in case the straps were all in use.

When the street is muddy it is all covered with parallel lines three or four inches long, instead of foot prints.

The houses, low, small, crowded together, with the front room turned into a shop, look queer, with no chimneys. Some of these shops have a dirt floor (*doma*) where any one can walk, but where *geta* (clogs) must be left and shoes taken off or covered, before going on the mat-covered floor.

We find ourselves objects of curiosity, and I was amused to see one small child slyly take hold of my skirt and rub the cloth between her fingers.

The climate has surprised me, for "from April 1st to Nov. 1st thin dresses may be worn," I was told. At no time in any winter, can I remember having worn so many clothes as during April, in the vain attempt to keep warm. We've had rains, dust storms, one driving snow storm (Apl 8-9) that stopped all traffic, broke telegraph and telephone wires so thoroughly as to sever Tokyo from the outside world, a snow-fall of six inches!

Imagine an American audience listening to any college dramatics for five hours! But I went to one here that began at six and lasted till eleven. It was in English, sometimes so good as to make me forget the boys were not Americans.

Last Saturday night I went to the Easter service at the Greek Cathedral. The music without any instrument, the gorgeous bishop's mitre, and the splendor of all the robes, the abundance of gilt in the decorations, and the weird effect from the candles that the people were burning all over the church, contrasted utterly with the brilliant stars, the beauty of the pine-trees and the stillness outside, as we rode back.

Though the Japanese live in the midst of this beauty and appreciate it, the brightness of the children's faces dis-

appears as they grow older, and this forces one to admit that even appreciation and sympathy with beauty in nature can not satisfy one's whole being.

MARY ELIZABETH STOWE.

The Ebina Meetings at Okayama.

As elsewhere, Rev. D. Ebina is very popular in Okayama and always draws a full house. There had been for more than a year, an unfulfilled promise that he would come here and hold a series of meetings. The early days of April saw this engagement met and the anticipations of his friends were more than realized.

His subjects for the three evening sermons to a church full of people were, "The Religion of Feeling," "The Religion of Will," and "The Religion of Intellect."

He also gave three morning addresses to a chapel full of the leading Christians of the city and region, on the general topic, *Shinko no Atarashiki Kiso* (The New Basis of Faith), in which he urged impressively that important as were the Bible and the church, the true basis for faith was the individual consciousness of sonship toward God, the personal experience of communion with God's Spirit and a practical acceptance of the principles that governed Christ's life. While no show of hands was asked, many important decisions must have been made in the breasts of those present, and regular Bible classes are showing results of the stirring series of meetings.

Mr. Ebina was deeply impressed by the fact that hundreds of busy Christians should come together on consecutive week-day mornings, to hear his addresses, and spoke of it as unique in the religious history of Japan. Another experience which pleased him greatly was an extended interview which he held with the present head of the Kurozumi branch of Shintō, at the headquarters of that sect, three miles west of Okayama city.

Naturally the resemblances between the Gospel of Munetada Kurozumi and that of the Great Nazarene, were emphasized, and both parties were astonished to find how many such there were. The present head of the shrine, the fourth in succession from the renowned Munetada, is a well educated, catholic-spirited gentleman, with whose bearing and conversation all are favorably impressed.

In view of the fact that Mr. Ebina starts shortly for Edinburgh, to represent the *Kumi-ai* churches, at the great International Council, a dozen or more Dōshisha graduates residing in Okayama and vicinity, took the occasion of his recent visit here, to give him a cheery farewell.

J. H. PETTEE.

The Hyuga Evangelistic Campaign.

In making up the chronicles of the churches of Hyuga, the future historian will doubtless characterize the spring of 1907 as a season of special ingathering, while he will speak of the spring of 1908 simply as a time of marked religious activity. But in either case he will perhaps ascribe the visible results to the special, organized, evangelistic movement known everywhere in Japanese society as "*shuchu dendo*."

Since the MISSION NEWS of a year ago (Vol. X. No. 7) published a brief characterization of a similar movement in the province at that time, it may not be amiss, in writing of the work that has recently closed, to make some comparison with that of last year.

In the first place, it is fair to say that the work attempted this year was broader in its scope than last year. Then the movement was confined to the three largest centers, while this year continuous meetings of three days or more were held in four places, three independent or Japanese-supported churches, and one in a mission-supported church, while single meetings were held in some

five other places. It was, therefore, while coming far short of our ideal for such a work, much more of a provincial movement than that of last year and better calculated to advance the interests of the Kingdom in the field as a whole.

The first campaign was in Hososhima, the nearest point of access for the three special workers who came down from the north. Here the soil was virgin, as the place had been passed by in the special effort of the previous year, which was partly an advantage and partly a disadvantage. The disadvantage lay in the fact that the nature of the work contemplated had been imperfectly understood and the field consequently inadequately prepared for a real spiritual work. It was therefore a hard fight and yet not a fruitless one. Nine new converts were baptized and better still a new spirit of church enterprise was inculcated in the Christians, which should result in better things for that church, especially as they come into their new house of worship which is now all but ready for dedication.

The next battleground was Obi—courageous, large-hearted Obi—as one must speak of that devoted company of Christians, after a few days among them. Here various hindrances were met, quite sufficient to account for the failure to obtain greater results. But the Christians were faithful. Every morning they came together to pray, they prayed to achieve results and they worked to achieve results. One must know something of the sacrifice and of the heroism that is incarnated there before he can appreciate Obi. The devoted pastor, Takenouchi, has been making a fight with death for a year past; he has sounded the depths of sorrow in the death of one of his children; he has struggled manfully against poverty to give his large family the best, and yet in it all he has never for a moment lost his faith, but, seconded by his equally heroic and efficient wife, he has prayed and labored incessantly for his little flock of Christians, with the result that while

in many places large numbers of the new converts have speedily dropped away, of the thirty or more taken into the church at the close of the special meetings last year, the faith of all but two or three has held firmly, and the gain in spiritual power has been great.

Another result was the attainment of financial self-support. They lose their beloved pastor—his disease has more and more got the upper hand and now he must devote all his energies to fighting it—but they are earnestly looking for a successor and their words of high purpose at the special service to celebrate their attainment of independence, were words of courage and determination. Thirteen new Christians were baptized here, four of them mothers with babes in arms, a sight as novel as it was touching.

The next place—Miyakonojo—was a place where large things were planned for, large things were attempted, but extraordinary weather intervened to prevent large attainment. Only seven were received here, though as many more registered their decisions. But the chief event was the dedication of the fine new church building which stands as a monument to the faith and sacrifice of Mr. Clark, who has done everything to make the church possible. Also to be mentioned is the convening of the *Kyushu Bukwai* (Association) and the ordination of Pastor Okamoto in connection with the meetings. Miyakonojo church has a great field and a great responsibility, and as all are but children in the faith, we are not without some apprehension for the future.

Last of all is Miyazaki—only a three days campaign this year and but seven converts resulting. Nothing great was planned for, nothing great achieved, but a gain nevertheless. With this last series the month's work in Hyuga closed.

To sum up results, we have gained in accessions to the churches, a little more than a third of the number recorded last year, but in the general working effi-

ciency of the churches we trust there has been a substantial gain in every place reached.

C. B. OLDS.

Some First Impressions.

Even after hearing many times that Japan was a land of contrasts, I am still, after seeing them for a month, finding new ones every day. Beauty and squalor; artistic decoration and care, opposed to wretched disregard and neglect of much very essential from a sanitary standpoint, is ever before one. You are charmed with the almost affectionate care bestowed on the trees, even to the extent of going over the branches of the pine-trees and picking out any dead needles, as we were told was done in some of the temple grounds. The landscape gardening in some of the parks and gardens goes far beyond anything of the kind that I have ever seen before.

What delights me most, however, is the children, with their happy and bright faces, dressed in their gay *kimono*, walking, and running on their seemingly clumsy wooden clogs. Everyone seems to love the children, to judge from their gentle and affectionate care of them. I have many times seen old and ugly men work hard that they might be rewarded by a smile from some stranger baby, and many a father have I seen gently caring for and amusing his small son or daughter. There is also much courtesy shown the women in the street cars. I have rarely seen a woman stand for any length of time, even in the crowded cars.

The startling mixtures of European and Japanese costumes are an ever new source of amusement, but it is only the men who wear the foreign dress or semi-dress, as it often is. I have yet to see a Japanese woman here in the streets of Tokyo, in anything other than her native costumes.

But what seems to me the saddest of the sights I have witnessed, was at the temple of the Goddess of Mercy, at Asakusa, where at almost any time of

any day, crowds may be seen passing in and out. I have been in other temples here, but at this particular one unusually large crowds come, and the men and women in the midst of dingy and uncleanly surroundings, partly caused by their encouraging the presence of flocks of doves throughout the temple, would, after offering their gifts of money, try to attract the goddess' attention by clapping and rubbing their hands. The importuning which some would not rest without, as though they must find peace and help before they left, was most pitiful, and yet this very acknowledgement of a need for help from some power outside and greater than themselves, is in itself a hopeful sign. Little children came in gaily, threw their *rin* (coin) into the great receptacle, clapped their hands and bobbed their bodies; while strong men and women prayed earnestly, and many an old man and woman implored the granting of some petition.

On every hand are evidences of change, showing that Japan is truly now in a transitional period of its career.

GRACE HANNAH STOWE.

Getting Adjusted—A Student Missionary.

First of all a call, seemingly one that could not be refused, to a work for which she had always felt herself unsuited, and therefore to a work impossible to her. This call coming at first in a more attractive way than such calls usually come, gave her a term of residence among a people of such absolute difference that they seemed in a different world.

With almost no time to study and with no natural ability to pick up knowledge quickly, she was left an onlooker of this great crowd of beings, who jabbered and chattered a language, to her as unintelligible as that of so many sparrows. All her life must and did center in the few of her own kind, around her—and in memories.

Then the real call came; for unfitted as she thought herself, there seemed to be some places in this strange country where she was needed and wanted.

The struggle, the decision, then the real student life began. Again ties must be broken, a new home entered and new faces, new ideals, new problems must be met, and an effort to understand and enter in must be made.

A year of nerve-trying, digestion-destroying study on the most difficult language on earth, then a new break, this time to what promised to be a more permanent abiding place. Hope and fear struggle for mastery, hope that she at last may begin to find her way a little within the strange circle and touch for her Master's sake, a few of its members hitherto strangers of a strange tongue—and to those who have never tried it the depths of that sentence will still remain unfathomable—and fear of herself.

Then began the unceasing effort to pick up new threads; to hold to old ones; to get away from self; to try to overcome lonely hours; to try to feel "belonging," tho the "where" might still be uncertain; to answer as many of the numerous calls as possible and yet leave time for necessary duties of her leisure hours, and most of all to unflinchingly crowd out everything that interfered with study hours.

There must be certain social duties, recreation moments, correspondence, a line of reading, all these necessities for a wholesome, all-round, physical, mental and spiritual life.

So the year goes and another is entered. This time a less lonely background is a fact to be grateful for. The study must go on the same, the teaching hours increase, calls become more numerous, leisure hours decrease and in the same proportion the "must be done" things increase during those shortened leisure hours, even tho tired body and brain call for relaxation and restful change. Resisting the desire to enjoy the newness of a magazine, write a

letter, indulge in housework or some other pleasurable thing, hours of study must be held strictly to, pushing aside as far as possible the desires and demands of other things.

Teachers of both sexes are sought, hoping thereby to gain a slight knowledge of both tongues.

To begin explaining the Bible in Japanese, practicing on the poor, long-suffering servants, is apart of her self appointed task. To work for hours over "ji" (Chinese characters), only to find the next week that they were only temporarily hers, is among her disappointments.

Day after day thus goes by, half days being given to English teaching, which instead of strengthening the desired language power, only weakens it. She with not enough Japanese to give her free entrance into the inner lives of those she longs to touch, and they with not enough English to respond adequately in her native tongue! The longed for power even yet only a vision! Is it worth all the effort it takes, day after day, to keep before her an ideal which seems almost, if not quite impossible of realization? A voice seems to reply, "You have not chosen me but I have chosen you."

Is there no joy in being "chosen"? Are there no bright spots along the way of the "sent"? Is there no pleasure in attempts to fulfill the Divine Mission, feeble as those attempts may be?

Yes, many times yes! Above all the moments of disappointment and unfulfilled longings, rings the assurance "I know in whom I have believed;" so with a prayer for daily strength, calmness and faith, trusting only in "Him whose grace is sufficient," she looks forward to an increasing pleasure and even hoped for efficiency, in doing His service.

MUMEL.

Shin-Ai Sunday-school.

The Shin-Ai Sunday-school, in Kyoto,

was organized by Mr. and Mrs. Curtis, and even after they went home for their vacation, it continued to fill their rooms to overflowing, until the house was needed by another family. Later a little printing office was bought and remodeled, and in that the school has found a permanent home, being now recognized as a part of the station work.

In the school have grown up to Christian womanhood, a class of girls who were early formed into a Sunshine Society, later becoming a Christian Endeavor Society. From this class have gone out twelve teachers in Sunday-schools, one being now a pastor's wife, and two others, kindergarten teachers. At present a similar class is being developed, from which we hope as good results.

The corps of nine teachers, with the exception of the Bible-woman and myself, are all Doshisha students. We have no specially new methods in the school, but find that a chart covering a record of six months, with thermometer-like markings in red ink, to show attendance, and in black, to show contributions, is interesting the children.

Two children are chosen each Sunday to be helpers for the day, to welcome new comers, tend the door, give announcements, distribute cards or papers, and to serve in any way possible. The school has gained much in orderliness under this regime.

The children decide how their contributions shall be used, and often accompany one of the teachers in carrying a gift of eggs, fruit, charcoal, rice, or vegetables, to sick or poor people. A few weeks ago the little girls had great pleasure in presenting to a poor family a quilt which they themselves had made.

The school is pre-eminently for children; with the exception of a few grandmothers, there are scarcely any over the age of fourteen.

On Sunday afternoons the teachers meet to study the next lesson and to talk and pray over the problems of the school.

A pleasant but unsought, bit of testi-

mony came once from a teacher in a day school, who came in at close of the session one Sunday. He asked if he might know what was taught there, as he had noticed that the children who attended Sunday-school were the best behaved pupils in the day school, and he would be glad of any information on the subject.

Three schools similar to the Shin-Ai, are carried on in Kyoto, under the care of Mrs. Davis and Miss Denton, with teachers from the Girls' School; there is another in the Factory District. Mrs. Gordon and Mrs. Learned also have large Sunday-schools under their direction. All of these are in addition to the regular church Sunday-schools.

ELLEN EMERSON CARY.

How Can the Y.M.C.A. Best Help the Church?

(1). By acting as the "half way" meeting place between the church and young men. Whatever the theories explaining lack of interest in the church may suggest, a study of the field for fifty years has proven that the mass of young men remain away from the church, because of misconceptions regarding it, and because of lack of point of contact with the church after young men reach the age of adolescence. More than 75% of boys in America break away from the Sunday-schools and other influences of the church, when they come into their teens. It is to conserve this mass of manhood by holding it in touch with the church, through the gymnasium, the social life and the other activities of the Association, that this special agency exists. (2). By interesting and training young Christians in special social service. There is no question but that the present movement among Christians in the direction of social betterment, is doing much to rehabilitate the church with the masses. (3). The Association can help the church by correlating the united efforts of the various churches in behalf

of young men. This does not mean that any church must surrender its privilege of doing what it thinks itself called to do alone. It means that the Association may serve a large need by acting as a clearing house for certain common interests. The equipment of the Association can not be duplicated by each church, but each church may use it for the carrying on of its own work. For example, the Association may become the center for the various church clubs of boys, of older men, of committees, of pastors. Sunday-schools may have their athletic meets, or their socials, in its building, young peoples' societies may rally there, union social and religious meetings may be held there, and the large hall may be used for large special, evangelistic meetings. (4) The Association can help by exposing young men to the personal influences of pastors and church leaders, by providing a neutral meeting ground for the two classes, by introducing young men to such church leaders, and by helping to create a desire in the minds of young men to seek the help of pastors. (5). The Association can aid the church by helping to popularize Christianity among the masses. This is largely done by the spirit of service shown in popular work, like army work, work for shop-boys, etc., but also by the spectacle offered by so-called secular agencies of the Association. A famous general in Manchuria said to me, "I have had a Bible for ten years, but not till I saw this practical exhibition of the true spirit of Christianity did I ever realize what it really meant. I shall study my Bible hereafter!" Much growth in numbers and in spirit, will come to the church in Japan, with the larger resources of money that the widespread popularization of Christianity will bring. (6). The Association serves the church by standing in the community as a monument to the essential unity of Protestant Christianity. There is no record of the sects of Buddhism or of Roman Catholicism uniting in such a harmonious brotherhood as is

afforded by the Y.M.C.A. I believe this one thing is what Arch-Bishop Ireland had in mind when he said that the only thing in Protestantism which the Roman Church envied, was the Y.M.C.A. (7). The Association may help the church by occupying the entire field of opportunity for work for young men. It must study the field, investigating the number, conditions, temptations and needs of all classes, and the best way to meet those needs. It must become a specialist in this field. It must train the required leaders, secure equipment and discover the best way to use it. It must carry on a forward movement all along its line. This advance should take place in the student department, in increased efficiency in Bible teaching and religious meetings and in providing Christian hostels. The work of the city association must be strengthened, especially in securing better secretaries and in providing more adequate equipment. The army department in Tokyo, is especially efficient at present, but the great door in Manchuria and Korea must be entered and branches started in several new divisions. But not alone should there be an advance along present lines; there should be early beginnings in the work for boys, for the industrial classes, for railway employees. The Association should also develop within, along the lines of athletics, social service and technical education. (8). The Association can help the churches, especially at this time, by emphasizing to young men the cardinal doctrines of the Christian church, viz., the fatherhood of God, the deity of Christ, the office of the Holy Spirit, the consequences of sin, the sufficiency of Jesus Christ as a personal Savior. It can also greatly help by emphasizing the need of public confession of faith, of baptism, of uniting and working with other believers, and the necessity of cultivating the means of grace, such as Church attendance, prayer, Bible study and meditation.

G. S. PHELPS.

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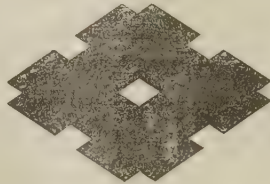
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